regarded life as full of woe. Any exertion to better human society, such as that made by the Confucianists and Mohists, is futile, for fate determines all. Such heroes of China's antiquity as Shun, Yu, and Chou Kung, who spent themselves in the service of the state, knew never a day of ease, and those whom the Confucianists
i branded as villains, like Chieh and Chou Hsin, who were said by their vices to have ended their respective dynasties, enjoyed lives of pleasure. Dead, both good and bad are equal. Yang Chu advised, accordingly, that each should take life as it comes, enduring and making the most of it for himself, and not bothering about others or the state.

Another school, a fragment of whose teachings is preserved for us in one of the appendices of the / *Chlng,* seems to have arisen among the professional diviners, and is sometimes known as that of the philosophy of nature or of *yln* and *yang.* On the basis of the *ym* and the *yang* it sought to frame a cosmogony and a cosmology, holding that the eternal *Tao* expresses itself through them and that they are represented by the whole and the broken lines of the ancient trigrams. Here, too, the *t'ai cki,* or "Great Ultimate," is talked of—although it is not emphasized. Many of the ideas of this sect were not their exclusive property or creation, but were widely diffused. They were to be very influential and have reappeared repeatedly in the history of Chinese thought.

Still another group, but which some consider as not a distinct school, was the *Fa Chia* or Legalists. Living in the fourth century, when disorder was increasing, its exponents despaired of saving society and improving human nature by the moral example of the rulers, as the Confucianists would do. One can by no

means be sure of having a ruler of high character to set such an example, they contended, and, even if there were such, men are not sufficiently good by nature to respond. A fixed body of law, impartially and firmly administered, will not fluctuate as does the character of princes. Men, too, with their imperfect natures, can be best restrained and guided by force expressed in law. Laws should be adapted to changing circumstances and should be framed partly on the basis of the study and rectification of terms —of which the school made much. Aristocracy and the state were exalted. One group of the Legalists stressed agriculture and the economic self-sufficiency of each principality. Another sought to